

The CONVERTED CATHOLIC MAGAZINE

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*One Year After
•
Blessed By The Pope-
But A Stranger to God*

JUNE, 1951

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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Message OF THE Month

The Only Antidote

By L. H. LEHMANN

AT ENIWETOK several atomic bombs, they say, have been exploded to test the destructive efficiency of this latest deadly weapon fashioned by man to destroy his fellowmen. We are told that these latest atomic bombs are vastly more destructive than those used against Hiroshima and Nagasaki in 1945, each of which had the destructive power of 20,000 tons of T.N.T. How much more destructive are the 1951 variety, is a secret known to very few. Communist Russia also knows how to make and explode atomic bombs, and so the race is on now for the biggest and most destructive atomic bombs that can be made.

The atomic bomb supplies man with a weapon by which he can destroy himself and his world. To prevent him from doing so, he needs to be given another weapon—one of constructive, spiritual power capable of counter-balancing the suicidal power of destruction now in his possession.

That power is already at hand. It is the Gospel of Christ which, we are assured (*Rom. 1:16*), is the very "*power of God unto Salvation to everyone that believeth*." Man has thus two decisive weapons in his hands—one by which he can destroy himself; the other, by which he can save himself.

But the power of the Gospel of Christ, like that of the atomic bomb, must also be demonstrated. Paul assures us again and again that this Gospel must be preached "*not in word only, but also in power*" (*1 Thess. 1:5*); "*not with enticing words of man's wisdom, but in demonstration of the Spirit and of power*" (*1 Cor. 2:4*).

For all power has this peculiarity, that to be made effective it must be demonstrated, or shown. An atomic bomb remains harmless till it is exploded; then its power is shown. So with the Gospel of Christ: it is not enough just to talk about it, to philosophize about it, even to praise it. It must be made effective. Its power must be shown in the changed lives of those who believe and accept it. It must be exploded in the hearts of a lot of people who will thus come to know and serve the Lord Jesus Christ.

The first fifty years of this twentieth century have left mankind frightened and insecure, terrified at the prospect of a third World War and the use of atomic bombs and other even more dreadful weapons of destruction. Fascism and Nazism have been defeated, but the new tyranny of Communism now controls a large segment of the earth and threatens the rest, even the free life of Americans.

The time has come now when mankind must choose one or the other of the two weapons in its hands—that of destruction or of salvation. Nothing less than the power of God can save—not the works of men, nor a Pope's Holy Year. But in the Gospel of Christ we have the very power of God.

EDITORIALS

By W. M. MONTAÑO

What Is Behind the Suppression of 'La Prensa' In Buenos Aires?

THE AMERICAN PRESS has joined in a general condemnation of President Peron's dictatorial action in first repressing, and later suppressing, the Buenos Aires newspaper, *La Prensa*, which until its death was the most democratic expression of thought in Argentina. While this unanimous protest has been made in defense of freedom of the press, many people do not realize that the death of *La Prensa* is basically rooted in religious motives.

Long before the suppression of *La Prensa*, religious freedom had completely disappeared from Argentina. The Peron government had declared that the subject of religion, taught by Roman Catholic priests and nuns, was a compulsory subject in all school curriculums. It was not a mere coincidence that Roman Catholic priests became leaders and propagandists for Peron during his election campaign. It was more than a chance happening, that once Peron was elected, his wife, Evita, paid a special visit to the Pope in the Vatican. It was not an accident that a lay brother, in the garb of a Franciscan monk, for many months entered the government palace as his own home

and later became a cabinet minister without portfolio.

The Roman Catholic Church always demands a high price for her assistance. Two elements are violently abhorred by the Roman hierarchy in Argentina—*Protestantism* and *Yankeeism*. Once the Roman Catholic Church had succeeded in imposing her system of Catholic instruction in all the schools, she demanded that no Protestant missionary be allowed in Argentina without special permission of the local Roman Catholic archbishop. Her demand was granted. Her dislike for the United States of America was continuously expressed in her official writings. She never lost an opportunity to repudiate the American way of life, denouncing the "liberties of tradition." In general, the Argentina of Peron became a totalitarian state controlled by two powerful dictators, Peron and the Roman Catholic hierarchy, both combining their efforts and uniting their thoughts for one purpose: *the suppression of Protestantism and Yankeeism*.

In order to fulfill her selfish and undemocratic ambitions, the Roman

Catholic Church must have power in her hands. She will continue to stoop to any means to retain a man such as Peron in power, who will give the ecclesiastical hierarchy permission to maneuver as it pleases. In religion as in politics, Peron's vocabulary is the same today as the Roman Catholic Church's vocabulary. The working of his resolutions, his speeches, and his sentences restricting freedom of the people may be considered as almost a carbon copy of papal bulls, decrees and syllabuses. Peron, in turn, realizes that the fall of the Roman Catholic Church in Argentina is the fall of his own government. Following the law of mutual protection and reciprocal service, both understand each other. The suppression of *La Prensa* was a necessary step to the existence of both.

Rome's dream and avowed aim is to become the sole authority and official voice in religion, theology, government and civic affairs. Her ambition is the renewal of the medieval system when the powers of the world placed her above every human institution, above both kings and emperors. If anyone doubts this assertion, just listen to what the Church authorities say and advocate. Listen carefully when they speak to their own people. Examine their terminology and study the analogy of these terms with their original and historical interpretations. When they glorify the medieval ages, they refer to the period when their Church was supreme, when heresy was silenced by means of fire, torture and death. The Roman Catholic Church considers the medieval ages to be synonymous with inquisition, absolutism, dominion over the individual conscience, control over governments and

unlimited temporal and ecclesiastical power.

Only those who have experienced the inner workings of the Roman Catholic Church can properly interpret the subtle and cunning way that Rome operates in America. The apparently harmless and innocent news, like the one which appeared in the *N. Y. Times* of last April 28, is in reality Rome's battlecry to bring America to her feet. The Reverend Dr. Gerald B. Phelan, Director of the Medieval Institute of Notre Dame University, speaking at the Pierpont Morgan Library, 36th Street and Madison Avenue, New York, outlined a program "to protect Christian traditions of living and thinking against false and subtle ideologies." He declared:

The world has lost a great deal of the cultural inheritance which our forefathers brought with them from their



—Acme Newspicture

Evita Peron prays at main altar of St. Peter's Cathedral during her visit to Rome in 1947. She is wearing the decoration, "Isabella, The Catholic," presented to her by Franco during her visit in Spain.

European homelands. It was that cultural capital that gave vigor and strength to the world . . . That we have been living on that capital for generations . . . In Europe, that capital seems well nigh exhausted.

His audience of two hundred, included Cardinal Spellman, Jacques Maritain, Fritz Kreisler, Pierre Guedenet, Cultural Attache of the French Embassy, philosophers, scientists, and educators. According to the *N. Y. Times*, the Institute seeks to give its post graduate students during a five-year course, a precise understanding of the thoughts that guided the development of Christian culture in the middle ages and the motives that gave direction to life in those days.

"In a word," Dr. Phalen said, "We will try to translate the underlying principles of that Christian culture into the language of contemporary man."

The concentrated systematic action of the Roman Catholic Church imperils our democratic principles, jeopardizes our heritage of freedom, and viciously attacks our system of government. The task of *THE CONVERTED CATHOLIC MAGAZINE* is now even more heroic; its scope unlimited. The work of Christ's Mission deserves the fullest cooperation of all those who still pay allegiance to the American flag.

Mixed Marriages

A WELL-KNOWN PASTOR in Southern California and a young Army officer just back from war, were directed to us for some advice. As the pastor introduced the officer to us, our hearts were deeply moved when the officer suddenly broke out in tears and explained in a voice of one who had suffered much: "I love my wife; I love my children: I will do anything to have them back." What was the story behind this tragic situation.

The officer was a Protestant who had married a Roman Catholic girl. Because of their love for each other, she consented to be married to him in a Protestant Church by a Protestant minister. After the marriage, the husband was called into his country's service, and was sent overseas. While he was away fighting for his country, the local

priest began visiting his wife and children. From the lips of the priest she discovered the awful fact that, according to the Roman Catholic Church, she was not legally married. When she went to the altar and answered "I do" to the minister's question regarding her love for the young man at her side, the priest explained to her she only entered into a life of sin. He continued, that according to the Roman Catholic Church, in her present marital state she was excluded from the blessings of God and the communion of the Roman Catholic Church, and her status was that of a mother of illegitimate children.

While fighting for his country, and unaware of his wife's repeated visitor, the young Army officer was wounded and sent back to America. He arrived

with hopes and visions, the deepest love for his wife and tender sentiments for his children. He was ecstatic with happiness when the ship's whistle announced port was near. Shortly after they landed a letter was given him. As he started reading the first paragraph, his heart began pounding: "Don't come home," it read. "I will not receive you. I do not want the children to see you."

This is not an isolated case, though the circumstances may be different in individual instances. The general procedure and outlook of the Roman Catholic Church is the same. The priest is just a mouthpiece of the ecclesiastical system and in many cases he does not happily fulfill his duties. He is only obeying the laws of his Church, the instructions of his constitution, the mandate of his prelates. If the priest does not exercise zeal in this direction, he probably will be demoted to a smaller and less important parochial church, without hope of attaining higher rank. Many times the priest would like to help people in mixed marriage cases, but he must follow his instructions, not his own desires. A Roman Catholic priest does not have any power in reserved cases of excommunication. In fact, the priest himself would also be excommunicated if he should ever attempt to absolve the subjects from their sin in confession. Canon 1094 of the Catholic Church establishes that only those marriages are valid which are contracted before the pastor or ordinary of the parish, or a priest delegated by either of these and at least two witnesses.

According to Roman Catholic teaching, a marriage performed by a Protes-

Confession of Faith, the primary law of the Presbyterian Church in the U.S.A. and adopted in 1729 declares:

"Those who profess the true Reformed religion should not marry with infidels, papists, or other idolaters."

tant minister is comparable to one performed by a civil authority. This type of marriage was called by Pope Pius IX in his allocution of September 27, 1852, "*Nothing else than a shameful and abominable concubinage.*" The same Pope, in his letter to King Victor Emmanuel dated September 9, 1852, declared that marriage "*without the sacrament is pure concubinage.*" For the instruction of both Roman Catholic as well as Protestant believers, we remind them that the Roman Catholic priest cannot officiate in the case of a mixed marriage unless the following demands and pledges are received in writing from both parties:

A. That they will be married only by a Roman Catholic priest.

B. That all children born of their marriage shall be baptized and educated solely in the Roman Catholic religion.

C. That the Protestant party will never interfere in any way with the faith of the Roman Catholic party nor with the Roman Catholic education of the children, nor with the free exercise of the duties of the Roman Catholic party and children.

D. That even in the case of the death of the Catholic party, the Protestant party will educate the children in the Roman Catholic religion.

E. That in the event of the death of both parents, the guardians are bound to carry out this pledge.

F. That the Roman Catholic party promises to do missionary work on the Protestant party, but the Protestant party may not do likewise.

The Protestant world voiced its indignation when this new ruling went into effect, expressed in a circular received from a Lutheran Church, it is realized in many places that the Roman Catholic Church is outraging the consciences of non-Catholics by such demands. Members of various Protestant churches have been warned that it is a great wrong for them to promise that their children will be raised Roman Catholic, and to take religious instructions from a Roman Catholic priest. In order to affirm this position, some congregations have unanimously adopted a helpful resolution. If a Protestant believer is married by a Roman priest, such a person, before being received back into his fellowship, must sign the following declaration:

1. I recognize that it was wrong for me to receive instructions regarding religious matters from a Roman Catholic priest.
2. I recognize that it was wrong to be

married by a Roman Catholic priest instead of by my own pastor.

3. I recognize that it was wrong and a very great sin to promise that my children would be baptized and reared in the Roman Catholic Church instead of in my own church.

4. I declare that this promise is null and void and that I do not consider myself bound by it in any way.

5. I declare that instead of keeping this promise I now break it and shall have my children baptized and reared in the Protestant church.

6. I declare that my husband or wife has read this entire declaration and knows that I am signing it and giving it to my pastor.

Only a definite and clear attitude from the pastor and a continuous instruction in the Protestant churches will stop people from making such great mistakes, as being a party in a mixed marriage performed in a Roman Catholic Church.

THE CONVERTED CATHOLIC MAGAZINE will not be published for the months of July and August, to allow necessary time for editorial research and circulation reorganization.

The next issue will be for the month of September, 1951, and will reach our readers during the first week of September.

Features in the coming fall issues of **THE CONVERTED CATHOLIC MAGAZINE** will include:

- Is A Roman Catholic Free to Vote as He Pleases
- Roman Catholic Church and Morals
- Life Story of a Converted Priest

Be sure to renew your subscription promptly. Send **THE CONVERTED CATHOLIC MAGAZINE** as a gift to your pastor, missionary, Protestant or Roman Catholic friend. Pray for the work of Christ's Mission.

Papal Doubletalk

By SACERDOS

Research by ANGELO LO VALLO

IN A SPEECH before Catholic Action leaders last May, Pope Pius XII indulged in his own special double talk, designed to mislead the unsuspecting lover of democracy into believing that the Roman Catholic Church, after all, is just a divine institution greatly abused but piously enduring its forced position in society. To the rabid Roman Catholic it was a thinly-veiled war cry for active leadership in politics. Reminding Catholic Action Associations that they were forbidden, by their own Constitution and by Article 43 of the concordat between the Vatican and Italy, to engage in political activities, the Pope, according to the *N. Y. Times* of last May 6, declared:

We do not have to teach you that Catholic Action is not designed to be a force in the field of party politics. Catholic citizens as such are quite free to join an association which pursues political activities; it is their right both as Christians and citizens.

Under those terms the presence of Catholic Action members in a political association and their participation in its activities is legitimate and may be even entirely desirable. But it cannot be permitted that Italian Catholic Action should become a political party organization—also because of Article 43 of the concordat between the Holy See and Italy.

Such sweet honey! But what does it really mean? To say that Roman Catholic action is not Roman Catholic political action is to do violence to the definition of the term expressed in action. Such interpretation would run counter to the essential teachings of Roman Catholic theology, which declares man to be a spiritual, rational, social and political animal. To state that "Catholic action is not designed to be a force in the field of party politics," Pope Pius is careful not to say that the Roman Catholic Church shuns politics. The so-called non-party tag of Catholic Action is nothing but a political pro-party attitude.

Although the controlling Italian Christian Democratic party appears to be a distinct entity from Roman Catholic Action associations, it is greatly influenced by it, as the majority of party members are also Roman Catholic Actionists. In fact, in order to receive the sacraments, Italian Roman Catholics should belong to the Christian Democratic party. For the Pope has declared immediate censure of excommunication to all Roman Catholics who become political communists or socialists.

The Vatican was forced to make such a declaration because in the last general Italian election of 1948 the Christian Democratic party was nar-

rowly victorious. Even cloistered Roman Catholic nuns, never before released from their convent, were granted special permission to vote. However, the left wing elements, Communist and Socialists, instead of losing numerical power and prestige, since their defeat have increased their enthusiasm and adherents. Thus Pope Pius XII, now faced with a possible second revolution in Italy and a rising tide of anti-clericalism, declares from one side of his mouth that Roman Catholic Action is not a political party, and from the other side he advises Roman Catholic Actionists "to join an association which pursues political activities."

Such doubletalk is easily understood when explained in the light of official Roman Catholic teaching. True Catholic Action must act as the mouthpiece of the Vatican and must cooperate and be subordinate to the hierarchy.

"Being an official organ of the Church, Catholic Action must take its principles directly and solely from the authoritative teachings of the Church. It must not become the mouthpiece of any particular party or school of thought. It has 'no directive power in the theoretical order, but simply an executive right in the practical order.' (Cardinal Gasparri). It should not dare to usurp the right of the hierarchy to formulate official Catholic principle, but follow humbly the guidance given it from above.

"Catholic Action must be in intimate relations with, and subordinate to, the hierarchy. This subordination displays itself in filial homage and obedience to the bishop and the Pope . . .

"Cooperation with the hierarchical apostolate is the proper and distinct note of all Catholic Action."¹

¹What is Catholic Action, by Francis B. Donnelly. The America Press, Imprimatur: Thomas Edmundus Molloy, January 1948. p. 51.

"THE PRESENCE OF CATHOLIC ACTION MEMBERS IN A POLITICAL ASSOCIATION . . . MAY BE EVEN ENTIRELY DESIRABLE"

Just nine days after the Pope made his speech to members of Catholic Action, Cardinal Schuster, Archbishop of Milan, issued a directive urging all parish priests under his jurisdiction "to remind the faithful of the very grave duty they have to use the vote for specific purpose of securing for Italy competent Catholic administrators." Parish priests, the Milan Cardinal instructed, "Must speak to the faithful during the mass on the morning of May 27 when the people of Milan Province will vote to elect new city councils," reports the N. Y. Times of last May 15. Included in this directive was an invitation to members of Italian Catholic Action "to offer to parish priests their collaboration" for a solemn triduum to pray for the safety of the Church.

Elia Cardinal Dalla Costa, Archbishop of Florence, whose city administration is controlled by Communists and Socialists, delivered a homily last May 14 urging all Roman Catholics "to perform their duty as citizens" by voting for "intelligent hard working, honest men who are conscious of their duty" and who will protect "Christian faith and charity." Cardinal Dalla Costa warned that not voting for a faithful Roman Catholic was a greater sin than not attending Sunday mass:

Those who administer a municipality, a government or a nation can and must issue laws, and adopt and take measures which, however, might be harmful to the conscience, soul and faith of their inhabitants. It is clear, therefore, that to vote is not only a right but a sacred duty. . . . Those who abstain from voting or vote for individuals who are against faith and Christian morals are responsible for all damages inflicted

ed on souls and consciences. They are guilty of a much worse sin than not attending mass on Sunday.

As in the general Italian election in April 1948, the Roman Catholic Church is obliging, under pain of mortal sin, each Roman Catholic, who has the right, to vote for the candidate which will guarantee to protect the Church. One of the reasons of the Church's fear is that electoral victory over the extreme left-wing parties would be jeopardized by a low percentage of voters. Since the leftist parties are so highly organized, the Church must force its adherents to vote, who might otherwise stay at home and thus actually cast their vote on the side of the Church's adversaries.

And so whether the Pope admits it or not he is deeply involved in politics. He is involved by his own sugarcoated innuendoes and the pronouncements of his predecessors.

Cardinal Manning, in his sermon on the Syllabus, quotes Pope Pius IX as declaring: *"In his (Christ's) right, I am sovereign. I acknowledge no civil superior; and I claim more than this, I claim to be the Supreme judge on earth, and director of the consciences of men; of the peasant that tills the field; and the prince that sits on the throne; of the household that lives in the shade of privacy; and the legislature that makes the laws for the kingdoms. I am the last judge on earth of what is right and wrong."*²

²Sermons on Religious Subjects, by Burns, Oates and Company, 1873.

Now, once again the Roman Catholic altar becomes a political soap box. Not only are Roman Catholics told HOW to vote, but they are BOUND to vote under pain of mortal sin. Such a condition is not confined to European countries. Again we say, the only thoroughly intelligent American is the one who knows the true aims and activities of the Roman Catholic Church.

► **ALTHOUGH FINAL TALLIES** are not in from the recent Italian elections, it is generally conceded that the strength of the Left-Wing-Socialist-Communist bloc has increased and the anti-Red coalition decreased since the 1948 elections.

For example, in Sicily, the Christian Democrat party polled 31.2 of the total votes as against 47.9 in 1948. The Left-Wing bloc under the name of People's Front compared its 30.2 per cent with a 20.9 per cent in 1948. In 30 provinces of Northern Italy, twenty-eight per cent of the returns gave the Christian Democrat party a 39.4 per cent in 1951 as against a 40 per cent of the total ballots in 1948. In 1948 the Communist bloc polled 36 per cent as against 42.2 per cent in 1951.

Thus the fear of mortal sin, according to the Roman Catholic Church, appeared to frighten less Italians in 1951 than in 1948.

It is commonly declared that the Pope claims to be infallible only in matters of faith and morals. But from official teachings, it is declared: "The pope could not discharge his office as teacher of all nations, unless he were able, with infallible certainty, to prescribe and condemn doctrines, logical, scientific, physical or political, of any kind."³

Cardinal Newman put it this way: "Now I may be asked, Why should the Holy Father touch on any matter of politics at all? For this plain reason: because politics are a part of morals."⁴

³A Familiar Explanation of Catholic Doctrine for the Family and more advanced students in Catholic Colleges, Academies and High Schools; for persons of culture, old as well as young, with a popular refutation of the principal modern errors, by Father Muller. Imprimatur of Cardinal Gibbons, published by Sadler and Company, 1888. p. 126.

⁴Sermon on Ecclesiastical Subjects, by Cardinal Newman. Vol. II, p. 83.

Blessed By The Pope But A Stranger To God

By JOSÉ MORALES, PH.D.

[October, 1950, in the same tent where Billy Graham held his Los Angeles evangelistic campaigns, hundreds of Spanish speaking people were gathered to hear the Gospel preached in their own language. Who was the evangelist?

About a year before this campaign took place, a young man from Nicaragua, inspector of all Catholic schools and colleges, called Dr. Walter M. Montaña for an interview. His face revealed the extreme sadness of his heart as he said: "Nobody can help me except you. You will understand my case. My condition is such that I cannot sleep; I cannot eat; I cannot find any peace nor enjoyment in life. No doctor has been able to help me as yet. When I read the story of your conversion I saw myself, step by step, in all the accounts and the varied details of your experiences when you were a monk. I, too, was a monk. I spent part of my life in the monastery of the Sacred Heart in Madrid, Spain, where I took my monastic vows, finished my studies in theology and received my degree in Philosophy from the University of Madrid. I need you; you can help me, only you."

After a four-hour interview, kneeling in prayer the young ex-monk

plead: "You know, O God, that I am a restless pilgrim seeking a soothing balm for my sick heart. I did not really know what my need was before. I know it now. Come to me and do Thy miraculous work in my life. I accept Thee, only Thee, and I want to dedicate all I am to Thy service. Thank Thee, Lord, I have received it now."

Overcome by emotion he could not continue to pray but God had already heard his petition, and had entered his heart.

A year later, it was this young ex-monk who held a great twenty-nine day united evangelistic campaign for the Spanish speaking community of metropolitan Los Angeles. In the big circus tent which seated three thousand people, seven hundred Roman Catholic people were converted and seventeen hundred Protestants came to dedicate their lives to God's service. This young man is Dr. José Morales.

THE CONVERTED CATHOLIC MAGAZINE is happy to present this personal testimony of Dr. Morales. One Roman Catholic priest transformed by the power of the Holy Spirit, multiplies himself in the lives of those hundreds who have received the new and abundant life.

—The Editors

BORN IN MEXICO 29 years ago, I spent most of my childhood in South America, receiving my early education in Lima, Peru.

I arrived in Spain where I completed my high school studies six months before the Spanish Civil war broke out. In the meantime, my mother had been appointed Mexican Consul to Rome. I had to suffer hunger and the hardships of war, for Madrid had become the center of operation for both the Republican Army and Franco's men. If it had remained just a civil war, life might have been bearable; but after three or four months of fighting, Madrid became the proving grounds for foreign war equipment and material in preparation for the international conflict which was to follow. The three years of war I spent in Madrid suffering privation.

It was April of 1939 that the war finally ended, but suffering continued just as much under Franco. However, I was able to matriculate at Cervantes Institute and received my B.A. from that Institute in 1940. I then studied for one year at the University of Madrid.

Receiving the first scholarship Franco conferred upon a Latin-American student, I was not only able to pay for my schooling, and room and board, but I still had money left for my other needs. In the summer of 1941 I went to Germany as a guest of the National Council of Instruction of Berlin. I spent three months close to the Germans at the time when they were very confident of victory in the war and manifested it in their pride and arrogance.

I returned to Madrid in the fall of 1941 to continue my studies. In July



DR. JOSÉ MORALES

of 1942, I was sent as head of a delegation from the University Council to Rome to visit the Pope and receive his blessing. Instead of returning to Spain, I remained in Rome to work for my M.A. degree, which I received through a special course the following summer from the Oriental Institute of Rome. I then returned to Spain in order to complete my studies at the University, from which I received my Ph.D. in 1945.

Shortly thereafter I translated Paul's Epistles from the original Greek into Spanish, and the letters of St. Ignatius of Antioch, and Jerome, from Latin to Spanish, as well as the whole book entitled "Martyrs in the Roman Catholic Church." During my stay in Rome, I first visited Pope Pius XI, before his death in 1939. On the first Wednesday after the coronation of Pope Pius XII,

which I had witnessed, he received my mother and myself. He spoke to me about my future as a Catholic teacher and advised me never to go to sleep at night without having read from Thomas Aquinas' *Theologica Summa*. In Rome I visited the Monastery of St. Romaldo called *Camaldula*. It is located about 37 miles from Rome in Frascati. I had been thinking seriously of becoming a monk, but when I saw how they lived I felt that life was not for me. There are only three monasteries of this kind in the world; one in Poland, one in Spain, and the one I visited in Italy. When I returned to Spain I obtained permission to visit the monastery there for the purpose of gathering material to write a book. I was granted a 30 day visit and allowed to live as a monk as much as was possible. I thought, too, that this would be a wonderful opportunity to determine whether I was called to be a monk. My decision was in the affirmative, and soon after, my book entitled "Sunset in the Desert" was published. I tried to present to the world, as best I could, the life of a monk, such as I knew and lived myself. The book was published in Spain, France, Italy, and in the

United States.

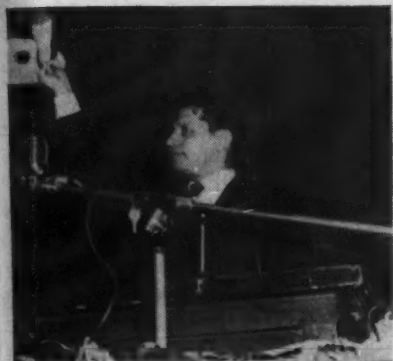
Since then I have written two other books. My thesis on philosophy called, "Soul and Knowledge" and "An Open Letter to God" written after my separation from the Roman Catholic Church. The last one presents a synthesis of Philosophy from the Christian point of view.

In 1943, I visited Spanish Africa to do some literary work for the Spanish Board of Education. These articles were published in every government-controlled newspaper in Spain. Being the first Latin-American to write in the controlled press of Spain, I avoided politics and religion in my writings and for the 38 articles I wrote, the Chief of the Spanish Press Department presented me with a certificate of Correspondent.

After my mother's death in Mexico I was permitted to return to South America, stopping at Egypt, Palestine, England, and New York City on my way. In Central America I was offered the position of Professor of Sociology at the University of Managua, Nicaragua. It was here that I met John Bewley, a graduate from the Bible Institute of Los Angeles.



Hundreds of people nightly openly confessed Christ as Saviour during the campaign conducted by Dr. Morales in a huge circus tent in Los Angeles, Calif., October, 1938.



Dr. Morales expounding the Word of God

One day when I was explaining sin in human nature, this American gentleman came into my class. Having heard my explanation on this subject, he questioned what remedy I would suggest for the sin I had explained. My answer was "Christ and His grace." But the student was not satisfied with this reply and asked me how I understood that grace. I told him that the grace of Christ must be received through the seven sacraments or channels of the Roman Catholic Church.

I could tell that the student did not agree with me. Knowing that it would not be polite for him to discuss this matter at the University, he invited me to his house. The following night, on my visit to his home, I learned that he was a graduate of the Bible Institute of Los Angeles. His spiritual life impressed me but I could not understand why. His friendship gave me the opportunity to learn something new of the Word of God. One day I mentioned to him that I wanted to visit the United States to study the Word of God from the Protestant point of view, still holding my position in the Roman Catholic Church and my dependence in her teachings. Although I realized that to a certain extent the Roman Catholic Church was far away from the Word of God, I just could not yet understand certain things in the Protestant teaching which disturbed me.

Mr. Bewley offered to inquire at the Bible Institute whether I might matriculate as a Roman Catholic student. As a thoroughly Evangelical school,



Dr. Morales preaching the unsearchable riches of Christ to his Spanish-speaking people.

June, 1951

the answer had to be a definite no. However, when the University paid for my vacation trip to the United States, I took advantage of this opportunity to go to Los Angeles, and telephoned Dr. Sutherland, the dean of the Bible Institute, requesting a personal interview. I explained to him why I wanted to go to the Bible Institute as a Roman Catholic.

He sent me to Dr. Talbot and after explaining my situation to him, I said, "Dr. Talbot, if the Lord were in your place, He would accept me." Dr. Talbot dialed number 35 and told Dr. Sutherland: "Sam, we are going to make an exception in this case; we are going to accept him as an auditor." When I said good-bye to Dr. Talbot and thanked him for his kindness, he answered, "Brother, if you are faithful to the Lord, you are going to see how wonderful He will be to you." Dr. Sutherland gave me a card that I was to show to each faculty member whose lectures I attended. The card stated

that I was a Roman Catholic, but that I was going to audit the classes.

I went to Dr. McGee's class, Bible Synthesis. His lesson was about Abraham's faith. The second period, which I attended, was on Exodus, the book that stands for the thesis of redemption. The third period was about the woman of Samaria, and during that class Dr. McGee said, "Maybe there is someone here this morning who needs this living water."

After attending these three classroom periods, I became convicted of my need of a Saviour from sin and longed to discuss the entire matter with someone whose experience had paralleled mine. Therefore, I called Dr. Montaña, *The Monk Who Lived Again*, and urgently pleaded with him for an interview. After long hours of conversation with him, I gave my heart to the Lord, and since that very moment I have been the happiest person in the world because I realize that now I am not following Jesus as His prisoner but as His lover.

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One Year After

IT WAS JUST a year ago this June 19, that our friend and co-laborer, Leo H. Lehmann, passed on to be with his Saviour. Although these days, with their multitude of pressing problems have been long, we rejoice that Dr. Lehmann has had a joyous time without limitation. For us, to whom he left the torch to carry on this great work, it has been a trying and momentous year. The Lord has been good. In human weakness His strength is made perfect.

Nationally and internationally the world seems closer to destruction and despair than at any time during the decade when Dr. Lehmann penned so many pages of this Magazine. In verity, the work of Christ's Mission is almost more needed now than ever, as the forces of Satan seem to be working more feverishly and cunningly. But the Lord's hand has been in this, His work, and His blessings have been encouraging our hearts.

Since last September, Christ's Mission's extension workers have spoken in a greater number of churches than any other year. Our corp of workers has included five former Roman Catholic priests, who have conducted two multi-day conferences and presented the message of Christ's saving love and power to God's people from California to New York, Texas to Michigan and into Canada. We estimate that more than 10,000 people heard our message the month of April alone.

It was during this year that the Lord led Dr. Walter M. Montañó, familiarly known as *The Monk Who Lived Again*, to accept the post of Editor of THE CONVERTED CATHOLIC MAGAZINE, a position which enables him to present our people with many instructive and informative articles. Also in this span of time, one of our field representatives, William E. Burke, resigned from our staff to take up other work. Multitudes of Protestant and Roman Catholic readers have written to us for information and guidance, and the Lord has given us the opportunity to witness many times daily to His saving grace through both the written and spoken word.

During this year Christ's Mission has committed itself to provide, in addition to those on its staff, the full or partial support for five former Roman Catholic priests, to help them completely throw off the shackles of Rome and become active and helpful Evangelical Christians. Two men have matriculated at Bible seminaries in order to prepare themselves to take their new found and completely satisfying faith to the Roman Catholic people they originally sought to serve. A third man has expressed his desire to attend a Bible school in order to equip himself for more fruitful Christian service. We are presently arranging for the care of other men, still in the Roman priesthood, who anticipate voluntarily

resigning before the next issue of our Magazine will reach you.

In 1877 Christ's Mission was incorporated to help former Roman Catholic priests. It has an unparalleled and glorious history. In the course of these years it has aided more than 300 such men. Some have been employed for varying periods of time in varying capacities. Still others have been rehabilitated through Christ's Mission's support at Protestant seminaries and Bible schools. Christ's Mission has dedicated itself to act as a bridge between the Roman Catholic Church and a useful and happy life for men who served in the Roman Catholic priesthood. Its

primary concern is the spiritual welfare of these men who sought in vain for the assurance of eternal salvation in the teachings of the Roman Catholic Church.

Economic security and physical well-being are also major considerations in Christ's Mission's help to former priests. After we have substantially contributed to a man's successful rehabilitation, we are happy to see him launch forth into independent or denominational work in the Lord's vineyard, for that enables us, a unique organization, to devote our time and finances to other needy former priests, in most cases men recently resigned from the priesthood.

But we are just acting as your agent. Many priests who have come to us learned about us from their former associates, while yet in the priesthood—a stray copy of our Magazine was circulated about the diocese, or a passing remark was made about our work during a bull session after Mass. They know that we stand ready to help them at any time. We stand there because of *you*, because of *your* support to our work and *your* prayers in our behalf. We stand ready as *your* representative.

The Roman Catholic Church has various means of support. We present here a picture seldom published: faithful Roman Catholic people have pinned money to streamers attached to a statue of San Gerrano, with the hope that the donations will finance a fiesta, just being concluded, and bring special favors to the donors. The Roman Catholic hierarchy in America frowns on public demonstrations such as this, but rather prefers to hold such celebrations inside the church building.



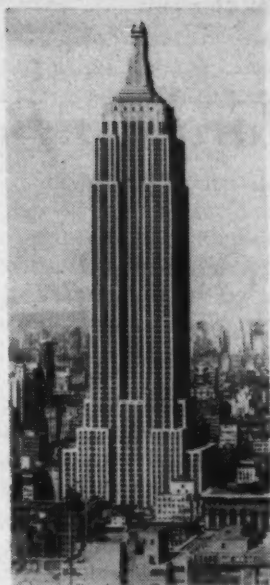
—Acme Newspicture
A Double Purpose

concealed from Protestants and other non-Catholics. Similar demonstrations limit the contributions to a minimum of \$20.00 bills, lest the saint be insulted by small donations, and, incidentally, the Roman Catholic Church be deprived of some revenue.

Announcement has been made of the sale of the Empire State Building, the world's tallest structure. The price to be paid has not been disclosed, but it is understood to be approximately \$50,000,000.00. Control of the twenty-year-old building, it was learned, is being acquired from the estate and family of the late John J. Raskob. Executor of the Raskob estate, Frank L. Carey said last May 25, that part of the proceeds from the sale would be used to pay inheritance taxes under Mr. Raskob's will and the rest would be used to endow a foundation dedicated to a Roman Catholic charity.

According to the N. Y. *Times* of last May 26, Mr. Raskob "left the bulk of his \$5,000,000 estate to the foundation, the Raskob Foundation for Catholic Activities, Inc."

Christ's Mission, in particular, and Evangelical Christianity, as a whole, do not expect multi-million endowments, nor do they stage lucrative superstitious spectacles. Christ, the second person of the God head, whose work we are doing, had not where to lay his head, rode on a borrowed ass, and was even buried in another man's tomb. But He has promised to supply our every need, above that we can ask or even think. And on that promise, Christ's Mission depends upon God's people to faithfully support His work and patriotically preserve our great democratic heritage.



—Acme Photo

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A YEAR

Hard To Believe

Who Can Forgive Sins?



THE QUESTION of the ages, "Who can forgive sins?" is indelibly carved in the path of human life. The religions of antiquity and the rites of pagan worlds have expressed this quest in their songs and lamentations. Unable to silence an inner voice or quell the mental torture produced by the force of the conviction that man is a sinner destined to death, bloody sacrifices and inhuman rituals have been injected into mankind's pilgrimage in search of light and truth, of peace and satisfaction. The history of human experience proves that the multiplications of gods and religious rites has only contributed to lead human beings toward the precipice of despair and spiritual suicide.

Is it that God has left humanity to its own designs, without a direction in life, and without the answer to the most important of all questions, "What must I do to be saved?"

The answer to this cry was given at the very moment the first man, by his disobedience and rebellion against God, had his eyes opened to the realization of sin and its consequences.

Human nature on one side, superstition on the other; doctrines of men

and traditions without scriptural foundation have extended a black veil over the merciful provisions made by God. Instead of calling people to solely trust in the teachings of Christ, a special caste of men has been invested with authority to rule the conscience of mankind; instead of hope, a thick cloud has blinded the eyes of the suffering humanity, imprisoning them in darkness concerning their present relationship with God and their eternal destiny. Those "mediators" between God and men obstruct the way of the sinner's salvation. Supplanting Christ's power and usurping His authority, the Roman Catholic priest is believed to have received from his ordaining bishop the prerogatives that belong only to God. The "Ego te absolvo" (I forgive thee), pronounced by the confessor has silenced the voice of God. People, instead of listening to God, now depend upon the priest.

Without the necessity of going into all the intricacies of casuistry, which only a small proportion of priests fully understand and which is practically unknown to most of the Roman laity, we reproduce here some of the instructions contained in the "Junior Catholic

Messenger" of January 12, 1951, published under the seal of the Archbishop Cardus J. Alter of Cincinnati, Ohio:

THE PRIEST FORGIVES SINS

Today the priest has this same power of forgiving sins. He has received it from Jesus. He says to us: "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen." These are called the words of absolution. The priest speaks them to us when we go to Confession. (To absolve means to forgive, or take away, sins.)

The sins that the priest forgives in the Sacrament of Penance are actual sins. No matter how many our sins are, or how great they are, they can be forgiven by the priest. But we must be sorry for them. We must confess them to the priest. We must be willing to do the penance he gives us. Then the words of absolution will take away all our sins.

WHAT PENANCE DOES FOR US

First, Penance takes away our sins, if we do our part correctly. It takes away both venial and mortal sins.

Second, the Sacrament gives us grace to keep from sin. Whenever we go to Confession, Jesus tells us what He said to the persons He forgave while He lived on earth: "Go, and sin no more." (He says this to us through the priest.) Then He also gives us grace to sin no more.

Third, this Sacrament increases the super-natural life of our soul. Often we may have no mortal sin when we go to Confession. In that case, we already have sanctifying grace when we receive the Sacrament.

Fourth, the Sacrament of Penance gives us back our merits ("good marks") if we have lost them through mortal sin. Suppose a person has done many good things while he was in the state of sanctifying grace. Each one of these good deeds will give him added merit, or good marks, for heaven. A mortal sin loses all these merits. A good Confession will give them back. It is like the Prodigal Son's getting back his robe and sandals and ring after he came back to his father's house.

So you see Penance does many things for us. Don't you think we should all receive it more often?

The auricular confession, as con-

tained in the above doctrine, became an official dogma of the Roman Catholic Church at the Lateran Council of 1215, and was added to the number of Roman Catholic sacraments by the Council of Florence in 1439.

This auricular confession destroys the efficacy of Calvary's sacrifice from whence justification by faith is derived. It rejects the free gift of Christ's salvation, and leaves the penitent soul in complete ignorance of the glories of eternal life and brings in its stead the horror of sufferings in purgatory and Hell. The auricular confession also denies the love of God as expressed in *John* 3:16 and offers to humanity, instead of a God of mercy, compassion and love, a God of terror whose only delight is in punishment.

Even a child can see that these teachings are in direct contrast to the Word of God, when Christ said unto the sick of the palsy, "*Son, thy sins be forgiven thee.*" Even the scribes who doubted Christ agreed: "*Who can forgive sins but God only?*" (*Mark* 2:5-7). Only God can forgive sins, only the blood of Christ can wash away guilt, for "*He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.*" (*Isa.* 53:5).

There is a wide difference between the helpless, abandoned soul in whom the priest's confession has not produced any hope and who passes into eternity without the foreknowledge of his soul's destiny, and the man who enters into the other world confident that his trust in God and forgiveness in Christ will carry him directly to eternal solace. The first one trembles in despair, the other one testifies to His sav-

ing grace, like J. Pierpont Morgan in the first article of his will:

"I commit my soul into the hand of my Saviour in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of His Heavenly Father, and I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

This is the gospel doctrine of justification by faith. This is the heart of the Protestant theology. Confession to the priest invalidates the doctrine of justification by faith not only by implication but by express definition of the Council of Trent, Section VI, Canon 12: "*If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema.*"

Justification by faith precludes a mediatorial priesthood and present the one and only sufficient Mediator, Jesus Christ, who said, "*I am the Way, the Truth, the Life; no man cometh unto the Father but by me*" (John 14:6). The Roman Catholic auricular confession invalidates Christ's commandment to his disciples: "*Thus it is written,*

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and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations" (Luke 24:46, 47). If the priest's words, "*Ego te Absolve*" are to be accepted then Christ has no place nor intervention in the act of forgiving sins.

It has been said: "The Protestant strives to keep confession of sins to Almighty God in the forefront, and to allow nothing to shadow this . . . Protestantism takes the penitent back to the Word of God, and thus Protestantism can and does meet these needs of the individual soul."

The eminent Anglican Bishop Handley Moule, elucidating on the seventh chapter of the *Epistle to the Hebrews* says: "It throws a broad illumination on the grand finality and uniqueness of the mediatorial priesthood of our Lord, the Son of God . . . It puts into the most vivid possible contrast the age of the 'Law' and that of Christ, as to priestly conception and institution. Somehow under the law there was need for priests, who were men having infirmity." The argument of this chapter points directly to Scriptural proof that such mediatorial functions in the age of Christ are forever withdrawn from "men having infirmity for between the soul and the Lord Jesus Christ, there is to come absolutely nothing mediatorial."

The voice which proclaimed from Golgotha, "*It is finished*" is "The grand finality and uniqueness of the mediatorial priesthood of our Lord, the Son of God."

The redemptive power of reconciliation between man and God had to be

completed by the shedding of the blood of the Lamb of God. In the Old Testament the liberation of God's people from Pharaoh's servitude was marked with blood, the only guarantee for salvation and life. Those on whose doors this mark was not found had to face destruction and death: "*The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt*" (Exodus 12:13). In Protestant Evangelical expression, the symbolism of this passover is interpreted by the English poet, William Cooper:

There is a fountain filled with blood
Drawn from Emmanuel's veins
And sinners plunged beneath that
flood,
Lose all their guilty stains.

The acceptance of this act and the experimental effect of this work in the life of the convert constitutes the essence of the doctrine of justification by faith: "*Being justified by faith, we have peace with God through our Lord Jesus Christ*" (Romans 5:1). "*He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him*" (2 Cor. 5:21).

ETERNAL SALVATION

When the doctrine of "who can forgive sins," is once established, the effect of God's act in Christ's death produces eternal salvation. In this point Peter declared conclusively, "*Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.*"

The exclusiveness of the one and

only way of salvation, the universality of the invitation to be saved, is dependent upon how the sinner responds to it. Salvation requires operation of the mind. Salvation is only for human beings who exercise the power of volition. God does not force individuals to enter into His kingdom without their consent, nor does He condemn them without being given the opportunity to fully realize the extent and consequence of their deliberate rejection of "such a salvation."

The application, the cry for the cure, must come from a contrite heart: "*I acknowledge my transgressions, and my sin is ever before me . . . I was shapen in iniquity . . . Make me to hear joy and gladness, that the bones which thou has broken may rejoice*" (Psalm 51).

What a remarkable picture of symbolism is found in the Book of Numbers. The people, liberated from the tyranny of Pharaoh, were marching to the promised land. In the midst of their fatigue, forgetting that they had been reduced to forced labor with its slavery and death, they began to complain against God and Moses: "*Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water, and our soul loatheth this light bread*" (Numbers 21:5). As punishment, fiery serpents bit and killed many of them. But when some came to Moses confessing: "*We have sinned, for we have spoken against the Lord and against thee,*" God directed Moses: "*Make thee an fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live.*" Moses made a

serpent of brass. From that moment on "If a serpent had bitten any man, when he beheld the serpent of brass, he lived." Twenty-three centuries later, Nicodemus who "came to Jesus by night," heard from the Saviour's lips: *"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish but have eternal life"* (John 3:14, 15).

THE LOVE OF GOD

What does this mean? It means that God's love is already offered, waiting to act as soon as He perceives the necessary reciprocation in man's heart and mind.

Love always follows the same pattern. The romance of courtship climaxed in the solemn vow, "I do." Once the bride and groom are pronounced husband and wife creative life fulfills its divine purpose. In the

spiritual realm something similar happens when the soul decides to yield its will, power, love and life to God's love call. Then that which was hard for the sinner to accept because he could not understand, becomes clear and sublime. Then he can see the reason to declare himself a sinner and the logic of the requisite: *"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* He lifts his heart in gratitude for the tremendous fact that *"God sent not His son into the world to condemn the world, but that the world through Him might be saved."* He can rest, and live and move in the greatest reality that has ever come to his experience; *"As many as received Christ, to them gave He the power to become the sons of God, even to them that believe on His name"* (John 1:12).

WASHINGTON UNDER THE SWAY OF ROMANISM

ASTONISHING! Father Patrick Henry O'Brien says: "We the Hierarchy of the Holy Roman Catholic Church expect all loyal children of the Church to assist the President with all our strength to see that the individuals, comprising the United States Supreme Court, shall obey the President's injunctions and if necessary we will change, amend or blot out the present Constitution so that the President may enforce his or rather OUR humanitarian program on all places of human rights as laid down by our Sainly Popes and the Holy Mother Church."

These and other alarming statements written by Father O'Brien in two letters he sent to a Baptist clergyman have been reproduced photographically in a 16-page booklet which can be procured from its publisher Rev. A. di Domenico, 1414 Castle Ave., Philadelphia, Pa. Single copy, 15 cents; 10 copies, \$1.25; 25 or more copies, 10 cents each.

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POCKET TESTAMENT LEAGUE



► **AT A MEETING** in Town Hall, New York City, last May 1, Paul Blanshard, former Commissioner of Investigation in the Administration of the late Mayor Fiorello H. La Guardia and author of *American Freedom and Catholic Power*, charged that the Roman Catholic Church in New York had "developed a super-government that has become almost as pervasive and powerful as Tammany Hall at its worst." Mr. Blanshard was the speaker for the Metropolitan Committee for Religious Liberty, the local affiliate of Protestants and Other Americans United for the Separation of Church and State. He also powerfully charged that the Roman Catholic hierarchy is "constantly sabotaging the public school system in New York," reported the N. Y. Times of last May 2. Christ's Mission offers its heartiest congratulations to the new committee.

► **AS OF LAST January 1**, Roman Catholics in the United States, Alaska and the Hawaiian Islands numbered **28,634,978**, records the Official Catholic Directory. This optimistic figure cannot be accurately compared with similar Protestant figures, as it includes all baptized infants, and many people who have left the Roman Catholic Church, but whose names have not been deleted from their rolls.

► **MSGR. FULTON J. SHEEN**, prominent Roman Catholic writer, lecturer, and convert-instructor, was appointed titular Bishop of Caesariana and auxiliary to Cardinal Spellman, announced the Apostolic Delegate to the United States last May 22. Msgr. Sheen's conversion was the object of a prayer campaign of readers of **THE CONVERTED CATHOLIC MAGAZINE** in 1948. There is no despair of his conversion, for our God is still able.

The Statistical Office of the Methodist Church at 740 Rush Street, Chicago, has made a survey of persons coming from the Roman Catholic Church into membership of the Methodist Church in the last twelve months. The returns from the sampling are not quite complete, but enough has come in to set up something of a reliable trend. Of the 537 questionnaires received from that number of charges throughout the United States and Territories, the following is the result:

I. Number Received from Roman Catholic Churches:

No. of males	302
No. of females	285

Total	587
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Joining because of dissatisfaction with tenets of Roman Catholicism	335
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Joining directly because of marriage	252
--	-----

Total	587
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II. Number Removed to Roman Catholic Churches:

No. of males	51
No. of females	107

Total	158
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Removed because of dissatisfaction with tenets of Protestantism	40
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Removed directly because of marriage	118
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Total	158
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Average number of Roman Catholics received by each charge.....	1.1
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Average number of Methodists removed to Roman Catholic membership by each charge.....	.3
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Using the above averages as a criterion for the whole Church, it would seem that 24,431 Roman Catholics join the Methodist Churches each year. By the same token, it would seem that 6,663 Methodists join the Roman Catholic Church each year, a net gain of 17,764 for the Methodist Church.

► **OF NO INTRINSIC** value to the United States, but of great sentimental value to the Roman Catholic Church, the St. Stephen Crown was the center of discussion in the release of Robert A. Voegler, American businessman who was imprisoned by Red-Hungarian regime. Whether the refusal of the United States government to relinquish the possession of this crown caused delay in Mr. Voegler's release, or what other concession was required in place of the custody of the crown was not made public. But it has been disclosed that the Roman Catholic Church exerted considerable pressure on the United States government not to release the crown. Mr. Voegler was finally released from his 15-year sentence after serving 17 months in solitary confinement.

► **SINCE NORWAY** signed the international Declaration of Human Rights, some people feel that her ban on Jesuits is inconsistent with that declaration. Norway's ministry of foreign affairs is to reconsider the nation's policy of refusing to admit members of the Jesuit order. In 1925, the last time the matter was considered in parliament, a bill to abolish the ban was defeated 99 to 33. The 'Lutheran Church Journal' contends that there is nothing in the declaration which obliges Norway to change her law regarding the Jesuits. *"The declaration says that one should be able to change from one religion to another, and one can do this in Norway. Here one can not only be a Roman Catholic, but can convert others to that faith. It would not be acting in the spirit of the rights of man to admit the Jesuits, who are known to work against the interests of true religious freedom."*

► **THE ROMAN CATHOLIC CHURCH** established a hierarchy in South Africa last April. Thousands of Roman Catholics knelt before a thirty-foot altar at a Pontifical High Mass to celebrate. This was the biggest Roman Catholic gathering south of the Sahara, reports the New York 'Times' of last April 23.

► **ACCUSED BY THE** school board of Boone, Iowa of breaking his "gentlemen's agreement" to enroll his children in the public school, Roman Catholic public school teacher Robert F. Shorb did not have his teaching contract renewed. Mr. Shorb has enrolled his son Michael, 7, in a Roman Catholic parochial school.

► **FOUR SIX-INCH** prisms, accurate to performance to five-millionths of an inch, have just been completed for the Vatican's astro-physics laboratory, announced Bausch and Lomb Optical Company. The prisms, ordered two years ago, are designed for the spectrograph to analyze the composition of stars. Production of the four identical prisms were described by the optical technicians as "one of the most difficult jobs in the history of optical manufacture."

► **ROMAN CATHOLIC** Stanley Novak murdered his daughter, son-in-law and then committed suicide last May 14 because he objected to his daughter's marriage to a man of a different faith, police report. According to the N. Y. 'Herald Tribune' of last May 15, Mr. Novak's son-in-law was Jewish.

► **CARMELITE NUNS** have purchased Henry VIII's Allington Castle, some 40 miles southeast of London. Members of the Order, who take the simple vows, will return to the castle from time to time to indulge for a period in the full contemplative life. The threefold practical purpose of the Carmelites is to bring back lapsed Catholics, to encourage the spirit of prayer and contemplation for all Catholics, and to convert non-Catholics.

► **FINAL OFFICIAL CEREMONY** of the 1950 Roman Catholic Holy Year will be held October 13 at the shrine of Our Lady of Fatima, near Lisbon, Portugal. This ceremony will be a consecration of the shrine by the Vatican. The Pope will send a Cardinal Legate to direct the ceremony, and will publicly declare to the world that the shrine has become known as the "Modern Lourdes." The ceremony will be held as a result of a petition by the Portuguese Government.

► **PROMINENT CHILD MOTION** picture star, Margaret O'Brien, was confirmed in the Roman Catholic Church of the Good Shepherd, according to the [Catholic] 'Register' of last May 6.

► **SMOTHERED BY** elaborate reports of MacArthur's dismissal, was a notice that last April 11 that the American Legion conferred its Medal of Merit on Generalissimo Franco because of his "long stand against world communism."

► **LITTLE SISTERS** of the Poor, a Roman Catholic religious order, ironically became the recipients of the bulk of an estate of the owner of a prominent St. Louis jewelry company. No estimate of the size of the estate was available.

► **SINCE** A \$20,000 fire destroyed the St. Thomas Parochial school, Waterbury, Conn., the Board of Education voted last May 22 to permit the parochial school to use the public school facilities for the remainder of the school term. "Under the board's decision," reports the N. Y. Times of last May 23, "public school and parochial school students will share a grammar school building. The public school students will attend classes in the morning. In the afternoon the parochial students will take over under supervision of the nuns who are their regular teachers. *The city will supply textbooks and any other materials needed by the parochial students.*"

► **FIRST NEGRO** priest ordained in the Archdiocese of Omaha, was a 1940 graduate of Boy's Town, Rev. Joseph Warren Anderson.

► **THE DEATH** of Dennis Cardinal Dougherty, Archbishop of Philadelphia, last May 31, reduced the College of Cardinals to 50 members and left America with only three Cardinals: Samuel Cardinal Stritch of Chicago, Edward Cardinal Mooney of Detroit, and Francis Cardinal Spellman of New York. Upon learning of Cardinal Dougherty's death, the Mayor of Philadelphia ordered the colors upon all municipal buildings lowered to half staff until after his funeral June 7.

► **POPE PIUS XII** has chosen his burial place, reports the Reuters Agency last May 17. Vatican sources disclosed that the 73 year old pontiff chose the site a year ago when he expressed a desire to be

buried in front of the altar in the crypts chapel of St. Peter's basilica, 30 feet above the alleged tomb of St. Peter.

► **BEATIFICATION CEREMONIES** for Pope Pius X were conducted June 3 in St. Peter's Basilica, Rome. In addressing the congregation Pope Pius XII declared, according to the N. Y. Times of June 4, "that not for two centuries has there been a day of joy in which a Pontiff was elevated to the glory of Heaven." *Only one pope definitely in heaven in the last 200 years is a mighty poor record, and little incentive for the cardinals now anticipating the next papal election.*

► **MARGARET TRUMAN**, embarking for a European sightseeing tour, when asked if she would visit the Pope in Rome replied in the affirmative, and declared, according to the N.Y. Times of last May 22, that "nearly anyone who goes to Italy even in a semi-official way calls on His Holiness."

► **GENERAL MATHEW B. RIDGEWAY**, successor to General Douglas MacArthur, is a regular communicant and member of the Episcopal Church.

► **KARL ADENAUER**, son of Chancellor Konrad Adenauer of West Germany, was ordained a Roman Catholic priest at the Cologne Cathedral by Cardinal Frings. The Chancellor was present at his son's first mass, following the ordination.

► **TO AVOID** the continuance of Roman Catholic bishops cooperating with Red-controlled governments, the Congregation of Holy Office released the following warning:

Both the bishop regardless of the rite to which he belongs or the office which he holds who consecrates to the Episcopal rank someone who has not been nominated by the Apostolic See or specifically approved by the latter, and he who accepts Episcopal consecration incur ipso facto excommunication 'specialissimo modo' reserved to Apostolic See even though both offenders have been forced by serious fear (to act as they did).



J. Howard McGrath Attorney General of U.S., receiving Brothers Boy Medal, in an academic convocation from President of Manhattan College. At left is Cardinal Spellman. —Wide World Photo

Recently Attorney General McGrath displayed a surprising ignorance of early American history in his now infamous speech to the National Catholic Educational Association last March 30, when he declared that the provision of the First Amendment separating church and state was based on the "distorting" of a phrase in a letter of Thomas Jefferson. "Ignorance of our early history might be pardonable," wrote S. Miles Bouton, Chief Editorial Writer of the *James-town* (N.Y.) *Post Journal*, "but it seems to me that the head of the Department of Justice, charged with upholding the Constitution and the laws, does not appear in an admirable light when he openly assails one of the most vital principles of the Constitution."

Leo Pfeffer, associate general counsel of the American Jewish Congress, speaking at the University of Chicago Law School, recently called for an apology from Roman Catholic McGrath, and the *Christian Century* calls for his resignation:

"There may be governmental posts he could fill acceptably . . . But his post as Attorney General and the President's chief law officer and adviser is not one of them . . . For the Nation's Attorney General to take any such position is intolerable."

The Book They Could Not Ban*

By CLARENCE W. HALL

American Freedom and Catholic Power" is a veritable textbook on the political aims and activities of the Roman Catholic Church in America. The action taken by the Roman Catholic hierarchy to suppress the distribution of this book is completely in accord with the official Roman Catholic teaching, which would control and invalidate the freedom of the American press. Some time ago the United States magazine America published an article under the heading "Does It Pay Editors to Insult Catholics?" After describing the way the Washington Irish Society, composed of a priest and a number of Roman Catholic laymen succeeded in having a Washington newspaper effectively boycotted, the writer urged Catholics in other cities to follow this example of "Boycott, Inc.":

1. Do not attack a magazine or newspaper through its editorial department, but act through its business office.
2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.
3. Call the attention of your friends to the insult and request them to call the attention of their friends. They, too, should write and pledge themselves not to buy any offending paper, and mean it.
4. Call the attention of the merchants with whom you deal to the insults, and

tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.

5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the faith, and never to deal with the merchants who advertise in such periodicals, and mean it.

6. Tell your news dealer that as long as you see the magazine or newspaper on his stand, an insult to you, you will not buy from him, and mean it.

7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan "We will never buy a paper or magazine that insults our faith. We mean it."

"-AND IF YOU DON'T PUBLISH AN APOLOGY FOR THAT STORY WE'LL HAVE TO ASK OUR PEOPLE TO BOYCOTT EVERY STORE THAT ADVERTISES IN YOUR PAPER!"



*Edited and reprinted by permission, Christian Herald, 150 Fifth Avenue, New York 10, New York.

"American Freedom and Catholic Power" may be obtained through Christ's Mission, Book Department, 160 Fifth Avenue, New York 10, New York for \$3.50.

IF ANYONE stuck a Pulitzer award under his arm and set out to find the most cussed and discussed, most applauded and denounced book of the year, the prize would certainly be won, hands down, by Paul Blanshard's *American Freedom and Catholic Power*. Published two years ago and despite the most fantastic attempts to keep its existence unknown, it early attained the best-seller lists and remained there.

What is this book that is causing such commotion? Why has the hierarchy brought up its heavy artillery to blast it? And why have some Catholics in the book trade and reviewing profession taken it upon themselves to suppress it or, failing, to excoriate it?

It is a scholarly and well-documented examination into Roman Catholic policy as it applies to the freedoms in which we all, Catholic and non-Catholic alike, have a precious stake. It is not a slashing attack on the Catholic faith, nor on Catholics as a people.

Its theme is the hierarchy's encroachments upon such non-devotional areas of American democracy as foreign policy and taxation, education and freedom of thought, marriage and medicine, and how these encroachments add up to a serious threat to freedoms prized and preserved at great cost by Americans through the centuries.

American Freedom and Catholic Power grew out of a series of articles on Catholic policy written by Blanshard for the *Nation*. These articles led to the banning of that magazine from New York high-school libraries, an hierarchy-sponsored action which induced a freedom-of-the-press fracas

that is still raging. Blanshard's scars from that battle convinced him that the American public needed to know more about a power that could so effectively cow a great city's board of education and gag the American press. He set to work, completely revising, rewriting and expanding the articles into a book manuscript.

But when he began to peddle his manuscript he soon discovered that publishers regarded his subject as "too hot to handle"; ten of them rejected it, several admitting frankly that they would like to bring it out but feared Catholic reprisals.

The Beacon Press in Boston heard of these difficulties and asked for a chance to see the manuscript. Beacon had never published a book on this subject, had no intention of doing so. Yet upon reading the manuscript carefully, Editor-in-Chief Melvin Arnold felt that it might well fit into a series of books on the subject of Freedom which then were on its schedule.

But first the manuscript was wisely put to the most rigid tests for accuracy. Fifty complete copies were mimeographed and distributed to a panel of scholars and authorities in the various fields dealt with in the book. The critics combed every sentence, checked every reference, examined every charge.

When all suggestions for revisions were in, Blanshard carefully prepared another draft. Again fifty copies of the manuscript were sent out, the original process repeated. Only after a third draft was painstakingly written did the manuscript go to the printer.

The first print order was for only 4,000. Beacon's editors, twitted for their small faith, admit that they had

s expected to lose money on the book. Yet they were prepared to do so, in the interest of doing a job that needed to be done.

But if the publishers lacked a full realization of their incipient best-seller's pulling power, they also underestimated the powers that would be marshalled against it. They caught a foregleam when, even before the presses started to roll, they began to receive veiled threats and anonymous letters. But the nature of the real opposition appeared when advance copies were sent out broadcast to reviewers. Beacon had been told by a prominent publisher familiar with the hierarchy's methods of suppression: "First you'll get the 'silent treatment,' hoping for a flop; then, if the book succeeds you'll get the works."

Accurate prophecy!

Save for a few notices—silence.

Walter Locke of the Dayton (Ohio) *Daily News* is a case in point. A local minister had written to ask why the *News* had not reviewed the book. Editor Locke replied: "It has not been sent to the *News* for review." The Beacon's promotion department knew a copy had been sent months before, but hastily dispatched another, accompanied by a courteous letter, directly to Locke's desk. Back came the package marked "Refused by Dayton Daily *News*" and signed "Walter Locke."

But it was Cardinal Spellman who unwittingly gave the book its greatest fillip; following his attack on Mrs. Roosevelt, sales shot up from 1,000 to 2,500 a week—and stayed there for months. The Beacon people say, "*The Cardinal has been our best salesman!*"

"The silent treatment" had failed!

But there were still some suppressive measures that could be taken by a paper or a bookstore or a library where the hierarchy's frown was feared or where there was a militant Catholic in the inner circle.

The prime example among newspapers truckling to the ban, is, of course, the *New York Times*. Perhaps it was showing impartiality when it allowed a Catholic reviewer to brush off the book as "a repetition in modern dress of old scandals and old wives' tales." But both fear and favor seem to be operating strongly and in one direction only when it permits its Roman Catholic censor of advertising, Joseph W. Gannon, to forbid a single line of advertising of "American Freedom" in the *Times*' pages.

As for stores that have similarly bowed to Roman Catholic pressure, from without or within, the most flagrant example is R. H. Macy's in New York. Just as "American Freedom" was hitting the upper reaches of the best-seller lists, Macy's suddenly removed it from its regular stock. To angry queries from customers, the store explained that the book could be had "on special order" but that it had been taken out of stock for "merchandising considerations."irate shoppers demanded to know what possible merchandising considerations would induce so shrewd and aggressive an outfit as Macy's to hide a top best-seller under its counter! On being pressed, Macy officials admitted that Catholic pressure had been applied but asserted that it had had no part in the decision. Macy's buyer, Charles Reder, offered Beacon Press the explanation that the sole reason for the discontinuance was

"Mr. Blanshard's chapter on birth control." So we walked over for a look at the Macy book department. On full display were two complete works on this subject and no fewer than a dozen other marriage manuals with chapters on birth control!

But it has been the little shopkeeper who has felt the pressure most keenly. In New York, a Jewish owner reported being approached by a priest who pointedly said: "We Catholics and Jews are persecuted people; we must stick together; that book is not good for Jewish-Catholic relations." Not so subtle was the hint given the manager of a small shop in the Bronx; a priest, whom he had never seen before, entered his place and ordered him to remove "American Freedom" from his counter "or I'll personally forbid any of my parishioners to ever enter your store again."

One manager of a large bookstore in Pittsburgh tells of the day last winter when a pair of nuns approached him. Pointing to the Blanshard book, on display with others, they said solemnly: "It is our Church's wish that you remove that book from your shelves." The manager's eyebrows rose. "Have you read it, sisters?" he inquired respectfully. The nuns drew back, horrified. "Of course not!" one of them replied indignantly. "Then don't you think you should, before you attempt to tell me what I should or should not sell?" he asked. The sisters hurried out.

Intelligent Catholics in America know that in this free land where every man is guaranteed the right to think and speak for himself, such measures result only in an obstinate determination to get the banned information at

any cost. They know that, the free American quite logically jumps to the conclusion that if a group will go to such lengths to hush criticism and suppress discussion, that group must have something to hide.

If a vote were taken among American Catholics, we think most would agree with our position that it is the right and privilege, in this free land of ours, for any church to frown as it pleases upon anything. It may denounce that thing from its pulpits and in its press, or respond to criticism of its policies and practices in any manner calculated to impress or restrain its own flock. As regards an offending book, it may condemn, attack or place such on its *Index Librorum Prohibitorium* and make it a venial or even mortal sin for its people to read it.

But when that church reaches over into fields other than its own and attempts to deny to other Americans the right to purchase, sell, review or advertise the work in question, then its action becomes intolerable.

Protestants, schooled in the free tradition of frank and open discussion, are often baffled by the super-sensitive and frequently violent reaction from Catholics when the slightest question is raised about their Church, its clergy or its policies. Eager to understand and work with their Catholic neighbors, they feel that a much more healthy climate for all would arise if Catholics ditched once and for all the idea that the Roman church and its hierarchy are above criticism.

ABOUT BOOKS

ADVENTURES WITH THE BIBLE IN BRAZIL, by Frederick C. Glass. Published by Loizeaux Brothers, New York City. 261 pp., 7 Illustrations. Price \$2.00.

AN INTERESTING recounting of the experiences of a Protestant colporteur and his Bible in Roman Catholic Brazil. Untrained for missionary work, Mr. Glass in his 40 years of colportage travelled thousands of miles bearing the Gospel and witnessing the changes it wrought in human lives.

Of particular interest to our readers is the chapter entitled "*The Converted Priest*," which tells how an ardent Roman Catholic priest, Father Hyppolyto Campos, recognized for his eloquence and learning, sought permission from his Bishop to read the Bible. After much difficulty the permission was granted. Through studying the Roman Catholic Bible and listening clandestinely to Protestant missionaries, Father Hyppolyto definitely accepted the Lord Jesus Christ as his personal Saviour and resigned from the Roman Catholic priest-

hood. Three years later, he was accepted as local preacher of the American Methodist Mission in Juiz de Fora, Brazil, and is now pastor of their largest congregation.

Writing his estimate of the Roman Catholic Church in Brazil, Father Hyppolyto says: "What many educated and religious men ignore is that the Brazilian Roman Catholic with his superstitions is far below the most unhappy people in the world, and his conversion is much more difficult than that of any pagan." Author Glass explains the purpose of his volume: "That the foregoing pages may arouse more practical recognition of the value of Bible work in Catholic lands, and may lead many carefully to consider the prospects which so splendid a ministry offers to all who may at this most opportune time turn their thoughts to the great field of Brazil—the third largest country in the world—is the prayer of the author and his object in sending forth this volume."

AFRICA'S BIBLE, by Albert D. Helser, Published by Sudan Interior Mission, New York City. 160 pp. 58 Illustrations. Price 40¢.

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sion. Of great value, therefore, is this booklet, which describes the conditions of a continent where the Bible and its message has scarcely penetrated.

EVANGELISM IN ACTION THROUGH CHRIST CENTERED MESSAGES, compiled by members of the staff of The Baptist General Convention of Texas. Published by Van Kampen Press, Wheaton, Illinois. 112 pp. Price \$1.50.

A COMPILATION of pulpit messages delivered by four leading evangelists of the South, several chapters will be of especial instruction to Christian workers in their witnessing to Roman Catholics. *The Priesthood of Every Believer*, a chapter explaining that every Christian is a disciple, and *The Intercessory Work of Christ*, a chapter proving Christ alone to be our Intercessor because of His authority, His righteous character and His compassion, are particularly informative.

WHO DO MEN SAY THAT I AM? by T. Stanley Soltau. Published by Van Kampen Press, Wheaton, Illinois. 112 pp. Price \$1.50.

A UNIQUE TREATMENT to a question of the ages. Dr. Soltau discusses 17 verdicts, rendered by different individuals from all walks of life and holding widely divergent viewpoints and attitudes, as recorded in the New Testament concerning the Person of the Lord Jesus Christ. This book will lead to a more intimate and personal knowledge of Him, and a deeper entering into an experience of His abiding presence.

THE PEERLESS CHRIST, by Peter Wiseman. Published by Beacon Hill Press, Kansas City, Mo. 154 pp. Price \$1.25.

A DEVOTIONAL and educational book, Bible students and Seminarians will find in it much instruction and a wealth of material for Gospel messages. Dr. Wiseman discusses in a masterful way such funda-

mental truths as the incarnation, the atonement, the resurrection and the second coming. Here is presented the Son of God in history, His past, present and future, as He has appeared down through the ages, unique among the sons of men. Christ is presented with the Father, with man, and once again back in glory—from eternity to eternity. In the words of Dr. Oswald Smith, the writer of the foreword, "Christians everywhere will find in this book a real spiritual tonic."

A WATCHMAN ON THE WALL, by Wilbur M. Smith. Published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 191 pp. Price \$2.50.

THE LIFE STORY of Will H. Houghton, late President of Moody Bible Institute, makes fascinating reading. Written in fluent and scholarly style by Wilbur M. Smith, the book will be cherished by young and old alike for the inspiring life of Dr. Houghton and his consecration and devotion to Christ. Would that through the reading of this fine biography, one young person would determine to serve Christ only with the same fervor and determination as the beloved Watchman on the Wall.

THE VALLEY OF THE SHADOW, by Hanns Lilje, Bishop of Hannover. Published by The Muhlenberg Press, Philadelphia, Penna. 128 pp. Price \$1.25.

"FOR PASTOR LILJE, as for many another persecuted Christian, solitary confinement, bullying and long interrogation at the hands of the Gestapo, deepened his religious faith," reviewed *Time Magazine*. It is one of the most absorbing books to emerge from the Second World War, and proves that persecution by any of the devil's cohorts, be it the German Gestapo, the Russian troops or the Roman Catholic Church, deepens religious faith, and becomes another means for God to show his loving care.

NOTICE—The next issue of **THE CONVERTED CATHOLIC MAGAZINE** will be the September, 1951 issue, and will reach our readers the first week in September. We do not publish our Magazine for the months of July and August.

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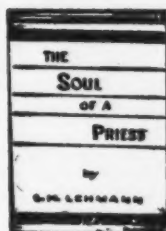
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